UNDER THE

Pam
Brazil

1285

(National council

BUILDING THE CHURCH AROUND THE WORLD

Southern Cross

Cover Photo: Colossal statue of Christ overlooking Rio de Janeiro. Photo by Gendreau.

THE NATIONAL COUNCIL PROTESTANT EPISCOPAL CHURCH • 281 FOURTH AVENUE • NEW YORK, N. Y.

Price 15 Cents

Gendreau

Rio de Janeiro, capital of Brazil, is a fine modern city of nearly two million inhabitants. The Church's work, begun here thirty-five years ago, centers in Trinity Church, Church of the Redeemer, and several other missions.

Ringed about with mountains Rio de Janeiro (above) has an incomparable harbor dominated by a massive concrete figure of Christ. Far different are the isolated country homesteads (below) scattered throughout the interior.

Gendreau

Church of the Ascension, in Porto Alegre, the capital of the State of Rio Grande do Sul, where the Church's work was first begun, serves the Theological Seminary, Southern Cross School, besides a flourishing congregation.

UNDER THE *Southern Cross*

THE other United States, south of the equator, the United States of Brazil, has much in common with the United States of North America. One great point of difference is that Brazil has still a vast hinterland. It is not only important for the future, in terms of undeveloped resources, but it affects the quality of life in a way that North Americans with their familiar and inhabited Mid-Western States can hardly understand.

Along the Brazilian coast are fine modern cities, well ordered, without mystery, a region where any European or North American can feel at home, where man is master of the environment and can build a stable civilization.

Going inland, however, the towns grow fewer, further apart; there come stretches of plain or mountain, forest, desert or swamp, where man has hardly penetrated. "One may venture in as explorer or fugitive," writes Louis Mouralis, "but not to build a fixed

dwelling. On entering, all contact with the inhabited world is lost; for hundreds of miles the vegetation is more enormous than one could dream; the traveler is enveloped in a magnificent solitude."

"Such a contrast between settled coast and obscure hinterland, between controlled order and unexplored mystery," observes Mr. Mouralis, "finds itself repeated in the Brazilian soul. Its influence is not to be seen superficially, not quickly recognized or easily demonstrated, but shows itself in acts or ideas or attitudes that sometimes astonish an outsider."

All which adds greatly to the interest of contacts between North Americans and Brazilians, and enriches a relationship that would be more commonplace if "they" were in all ways just like "us."

Richness is the word to describe the resources of Brazilian life. If romance is defined as "strangeness with beauty," then Brazil has plenty of romance. Travelers have said so, in many languages. Among the titles of books about Brazil are these: *Paradise and Hell, Land of Sun, Land of the Future, Sleeping Giant.*

BIG BROTHER OF THE SOUTH

TWIN brothers could scarcely have more points in common in their history than Brazil and the country we call America or the United States. One was discovered by the Portuguese navigator, Cabral, in 1500; the other by Columbus, the Italian navigator acting for Spain, in 1492. Both found a native population. In

both countries colonies were established; both imported labor from Africa, fought a revolution against their mother countries, and are now growing up gradually as independent nations.

Brazil's Constitution is based on that of the United States. Both nations have none too good a reputation for their treatment of the Indian tribes they dispossessed, or the African labor they imported, but both have been hospitable to great numbers of immigrants from Europe and, to less extent, from the Orient.

Of course there are also many differences, besides the great hinterland already mentioned. Physically, Brazil, which covers nearly half the continent of South America, is slightly larger than the United States without Alaska, but Brazil has fewer than 45 million people, while continental United States has 130 million. America has forty-eight States, Brazil has twenty. Brazil's summer is from September to May; winter, from Rio south, is from June to September. The United States is "bounded" by two oceans and two next-door neighbors; Brazil has an ocean along five thousand miles of eastern coast but its other borders touch ten countries, almost touch an eleventh.

More differences show in other realms. It is characteristic of colonies that they export raw materials and must import most of their manufactured goods. That is what colonies are chiefly for. The United States left this stage of its development sooner than Brazil, perhaps because Brazil had an interval of monarchy, perhaps because the Roman Catholic Church became

dominant there. Cause and effect are too complex to be stated briefly. The only immediate point is that Brazil still exports great quantities of raw materials—coffee, cotton, rubber, hides, timber—and imports machinery, chemicals, motor cars. All this colors the kind of life the people live. Raw materials need vast spaces to grow in, and not many people in one place. Brazil as yet needs no Detroit, no Pittsburgh, no Bridgeport. Brazil has but six cities of more than three hundred thousand population; two over a million.

Future years will see a change in this as Brazil's industry grows and its vast mineral wealth is developed. Petroleum production was started in 1940. Aviation has made rapid advance in recent years; there are more than five hundred landing fields.

Against this luxuriant tapestry as background—the heavily wooded basin of the Amazon to the north and west, mountain ranges and their fertile valleys in the east and south, glittering cities and industrious towns along the coast—the Brazilian people pursue their varied careers. Keen and cordial, speaking Portuguese, the language of their early history, combining Old World culture and New World freedom, they are indeed a people with a future.

THE JESUITS COME EARLY

It was not until nearly fifty years after the discovery of Brazil that any serious effort was made in Portugal to send religious teachers to the native people. To the

Jesuits belongs the honor of being the pioneers. In 1549, Manuel Nobrega with six priests reached Brazil, and in 1553 reinforcements came, led by José de Anchieta. He has been described as "one of the most notable men in the history of the Jesuit Order, whose genius, devotion, and pertinacious courage laid the foundations of Jesuit power so deeply in South America that the effects remain to this day."

For three centuries Brazil remained a Portuguese colony, administered from Lisbon. In 1808, as a result of European wars, the Prince Regent of Portugal set up a government in exile, in Brazil. When the exile returned to Portugal, he left his son reigning in his stead, in Brazil, and monarchy and empire followed until 1889 when revolution produced the republic.

Successors of the Jesuit pioneers won the enmity of the colonists by condemning the cruelties inflicted by the colonists on the Indians. In 1760, the Jesuits were expelled from Brazil on the ground that they themselves were using Indian labor to mine precious metals without paying the government the required share. By that time the Roman Catholic Church was strongly established in the country, and its faith and practice dominated much of Brazilian life.

ENGLISH CHURCHMEN BUILD A CHURCH

As in North America in 1607, so in South America, the Anglican Communion was the first non-Roman body to establish religious worship. English Churchmen in

Rio de Janeiro desired to erect a church building for the use of the English-speaking residents. However reasonable and harmless such a project may appear today, it seems at that time to have required a treaty between Great Britain and Brazil. One stipulation provided that "the façades of the churches built should not be such as to suggest their identity and use." Favoring the British plan as against Brazilian opposition, the Roman Catholic Bishop of Rio de Janeiro is said to have argued, "The English really have no religion at all. If we oppose their wish in this matter they will persist. If, on the other hand, we give way to them, they will build their chapels and no one will ever go there." The church was begun in 1819. It was the first non-Roman Catholic place of worship to be built in South America.

EARLY AMERICAN EFFORT PREMATURE

An early attempt of the American Church to work in Brazil is worth noting for its evidence of interest even though it failed. The Church's Domestic and Foreign Missionary Society undertook to send a missionary priest to Brazil in response to an appeal from "an intelligent Episcopal resident of Rio de Janeiro," who stressed the great spiritual need of the people. The Rev. W. H. Cooper of Pennsylvania was appointed in 1853, but was shipwrecked and never reached the field.

The name of the Rev. Richard Holden should be remembered as one who made a persistent missionary

attempt. Appointed in 1859, he spent two years preparing a Portuguese translation of the Book of Common Prayer, and then journeyed to Belem, in northeast Brazil. Soon he attempted a missionary journey into the interior, but after two months of arduous travel, he was turned back by the police. Returning to Belem, he encountered so much opposition in the form of newspaper attacks, inspired by the Roman bishop, that in the hope of finding a less hostile reception elsewhere, he traveled three hundred miles eastward to Bahia, only to be threatened with mob violence. Still he persevered, started a Sunday school, held services, and distributed copies of the Bible and Prayer Book, but after a few years of devoted effort had shown no hope of winning the confidence and good will of the people, he returned to the United States in 1864. For a quarter of a century no further apparent interest in Brazil was manifested by the Episcopal Church in the United States.

BRAZIL'S PLIGHT AROUSES SEMINARIANS

THEN came an awakening and urge among the students at the Virginia Theological Seminary, and their determination to start work in South America, one of the famous episodes in the missionary history of the Church.

Why were they so impressed by the spiritual needs of South America and especially Brazil? Because, from reliable sources they had received statements of the moral and spiritual destitution of the people, the un-

worthy lives of many of the clergy, the questionable methods used for the support of the Church, the withholding of the Christian Scriptures from the people. As recently as 1904 it is on record that a Bishop of Pernambuco ordered all Bibles gathered from the homes of the city and burned in the public square.

Trustworthy witnesses in all walks of life in Brazil were in accord in stating that the Roman Church was not meeting the moral and spiritual needs of the people. As a result, the great mass of the laity was spiritually and intellectually at sea, heartsick, and disillusioned, not knowing where to turn. Many became either passive or aggressive atheists. Others sought in spiritualism a satisfaction for their religious needs.

These young Virginians also saw the Anglican Communion at work not only in the home lands but in the continents of Asia and Africa and in the islands of the Pacific. South America appeared to them a neglected continent.

These first missionaries, in common with those who have followed them, went with no spirit of animosity toward any people or any communion. They went as messengers of good will to interpret, as far as they could, the message of love revealed in the Incarnation, and the message of life revealed in the Resurrection.

The first two volunteers were Lucien Lee Kinsolving and James W. Morris. They were not sent by the Domestic and Foreign Missionary Society, which was the missionary agent of the Episcopal Church. It had no work in Latin America, and in some quarters there was

strong feeling that such work should not be undertaken, in view of the position held there by the Roman Communion. The young men turned to the American Church Missionary Society, a voluntary organization, founded in 1858, which already had established work in Mexico, Haiti, and Cuba.

The Society had only limited resources but agreed that if the two volunteers could secure money to pay travel expenses and to maintain themselves for a year, it would appoint them. The volunteers agreed. They were assured already of help from their fellow Churchmen in Virginia. They turned next to another diocese of strong missionary tradition, Pennsylvania.

A drenching rain on the Sunday when they were to make their appeal reduced their audience to a fraction of what they had hoped. They were leaving the church sadly disappointed, when a layman spoke to them, encouraged them with words, and then promised them $500 a year for the rest of his life (which promise he kept). Other dioceses helped and the needed sum was secured.

So it was that on September 1, 1889, a little crowd of friends gathered at Newport News, Virginia, to say farewell to the two (as some thought) misguided young enthusiasts whose rashness was equalled only by the willingness of the American Church Missionary Society to sponsor a wild adventure. One of the friends on the pier was the Rev. Arthur S. Lloyd, then rector of St. Luke's Church, Norfolk, who said, "You can do it, boys, if God is sending you." Later, as head of the

Board of Missions for many years, Bishop Lloyd was to watch the rash venture grow into a healthy Brazilian Church.

Mr. Kinsolving and Mr. Morris arrived only a month before the country was declared a republic. Was it providential that earlier attempts at missionary work had failed, in the days of the monarchy? Mr. Kinsolving and Mr. Morris started their work with the wind of freedom blowing.

PIONEERS OVERCOME OBSTACLES

THEN came the pioneer years with their problems, the more difficult because the young men had few precedents to guide them. They learned Portuguese, allowing themselves the luxury of English speech only two hours a day. Studying their field, aided by the advice of missionaries of other communions, they decided the southeastern corner of the great country was most promising, and went to Porto Alegre, capital of the State of Rio Grande do Sul.

They wished to make their appeal not as teachers or physicians but primarily to people who felt the need of spiritual help, and they found that in Porto Alegre, then a city of 45,000 people, there were but two Roman Catholic clergy. Later, similar conditions were found in other cities.

A young Presbyterian layman, Vincente Brande, of Italian-Portuguese descent, had a small day school and on Sunday held services in it. He joined forces with the

two Americans, became one of the first Brazilian candidates for the ministry, and for nearly fifty years gave devoted service to the Church.

They had opposition enough. Once it took the form of a bunch of lighted firecrackers, all ablaze, which in the midst of a service flew through the window to the feet of Mr. Kinsolving. He stamped them out and went on.

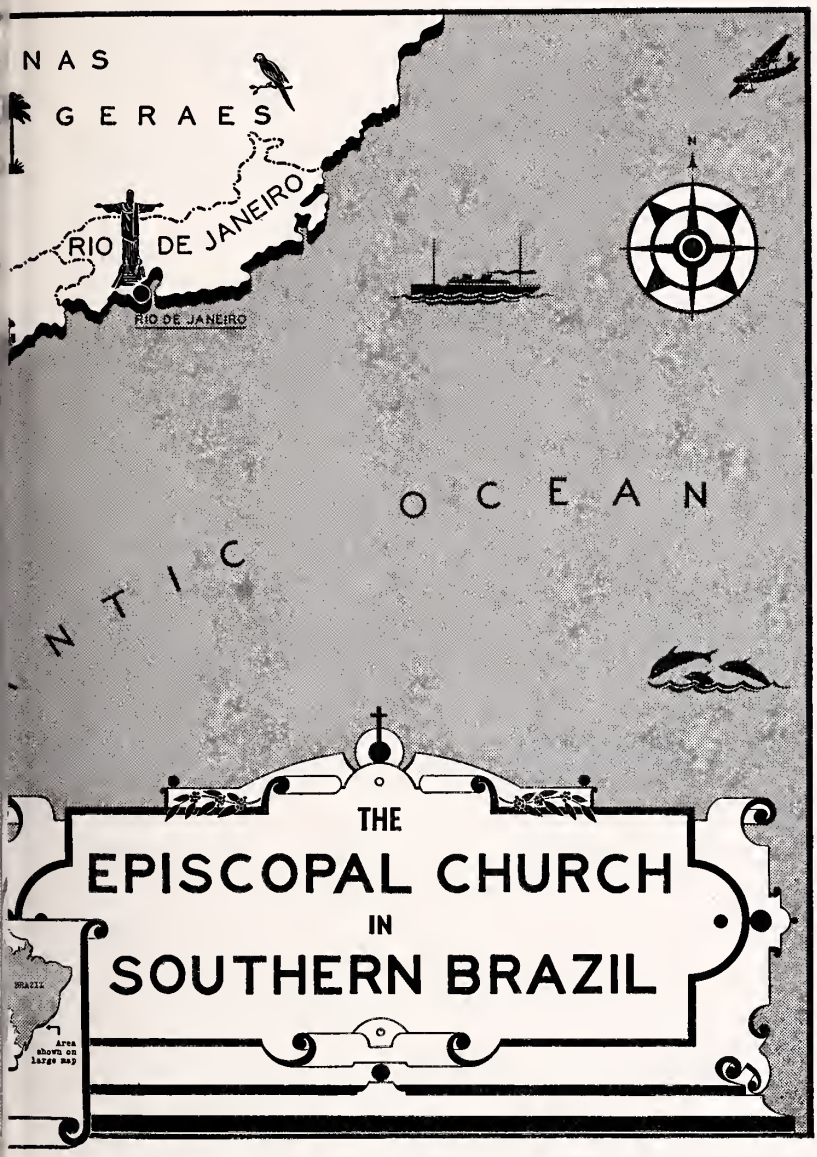
They had also great encouragement. They found that the Prayer Book services had strong appeal. Men and women, eager and responsive, contributed money and offered their help. Before long, the Brazilian Episcopal Church's first congregation thus came into being, as Trinity Church, Porto Alegre.

Two more clergy came, William Cabell Brown, with his wife, and John Gaw Meem. Both men were from the Virginia Theological Seminary, and the first American woman to be added to the staff was the Seminary dean's daughter, Mary Packard. She worked in Brazil for twenty-eight years.

Lucien Kinsolving was the far-seeing and daring leader. Every obstacle or difficulty was a call for more vigorous effort. He was no reckless enthusiast. He planned carefully, counted the cost and then went ahead. His rich and ringing eloquence, whether he spoke in English or in Portuguese, stirred all who heard him and won many followers for our Lord.

James Morris was the faithful pastor, the organizer of congregations, and especially the trainer of men for the ministry of the young Church. His contribution to

LEGEND
AREA SERVED BY MISSIONS TO JAPANESE COLONISTS
BRAZILIAN BORDER
STATE BOUNDARIES
GRANDE
RIVER
PARANÁ
RIVER
BIRIGUY
SAO
PAULO
SÃO PAULO
SANTO
SETE BARRAS
REGISTRO
PARANÁ
PARAGUAY
IGUASSU
RIVER
SÃO FRANCISCO
SANTA
CATARINA
COLONIA 37
URUGUAY
RIVER
BOA VISTA OO ERECHIM
GENTINA
RIO GRANDE
DO SUL
CEORO
SÃO FRANCISCO DE PAULA
MONTENEGRO
PASSO
GRANDE
STA MARIA
SAO LEOPOLO
SANTO ANTONIO
CACEQUY
SANTA RITA
PORTO ALEGRE
ROSARIO
VIA MAO
SÃO GABRIEL
LIVRAMENTO
DOM PEDRITO
BAGÉ
PELOTAS
URUGUAY
JAGUARÃO
SAO JOSE DO NORTE
RIO GRANDE
LLOYD COE



THE EPISCOPAL CHURCH IN SOUTHERN BRAZIL

building up a seminary in Porto Alegre cannot be overestimated and would in itself have insured him a place among the great missionaries of the Church.

Cabell Brown was the theologian and scholar, laying deep and sound foundations for the Brazilian Church that was to be. Among his greatest contributions are the translations into Portuguese of the Book of Common Prayer and his share in the translation of the Bible. With it all he was not the sheltered scholar, but one who took his full share in persuasively proclaiming the Good News of God's Love to thousands of hungry souls who had looked up but had not been fed.

John Meem had come to the Virginia Seminary from the vigorous scientific and mathematical training of the Virginia Military Institute. He added to the duty of evangelist and pastor the responsibility for architectural design and supervision of construction for churches and other buildings. Probably nowhere else in the mission field is there such a high level of excellence in the design of church buildings.

Before long a bishop was needed. Numbers of people desired confirmation. Four young men were being prepared for the ministry. Not prepared to elect a bishop for the field, General Convention sent George W. Peterkin, Bishop of West Virginia, for the first episcopal visitation, in 1893. He ordained the four candidates to the diaconate, confirmed 142 people, and brought encouragement and counsel to the leaders.

It was four years before they had another episcopal visit, this time Dr. Waite Stirling, English Bishop of

the Falkland Islands, who had oversight of English chaplaincies in South American ports.

Finally, acting on Bishop Peterkin's advice, the clergy in Brazil elected one of their own number, Lucien Lee Kinsolving, as bishop and sent him to the United States to be consecrated, much as the infant American Church had elected Samuel Seabury and sent him to England for consecration in 1784. Bishop Kinsolving's consecration took place on the Feast of the Epiphany, January 6, 1899, in St. Bartholomew's Church, New York.

The American Church Missionary Society, which had sponsored the first missionaries, disbanded and the young Church asked to be taken under the wing of General Convention as a mission of the American Church, on the same basis as the missions in China and Japan. This was done in 1907. The mission thus had the odd distinction of becoming a national Church before it was a missionary district of the Church in America.

THE MISSION GROWS STEADILY

So much for the early days. Growth continued, with no spectacular occurrences and no overwhelming disasters. To adapt an architectural term, it may be said that developments in the Brazilian Church have all been functional. Nothing has been done merely because other missions do it or because it might be a good idea, but only to meet a known need.

So education, instead of starting, as in some fields,

with a kindergarten, started with theological training. One of the earliest needs was to train young Brazilian men who wished to enter the ministry. As the number of congregations increased, a seminary, first with rented quarters in Rio Grande, later in its own building in Porto Alegre, supplied the necessary clergy; when the supply grew larger than the Brazilian congregations could use or support, Bishop Kinsolving closed the seminary until need for it returned. The Church has used few foreign clergy, never more than six at a time. From the first it worked toward staffing and supporting its own activity. New churches, well placed and well built, grew in number.

As the Church community grew, its members felt the need for schools since the national education system was inadequate ("hopelessly ineffective," Bishop Kinsolving wrote); in some country places there were no schools at all and the general percentage of illiteracy was high. Accordingly, parochial schools were started. This soon meant that higher education was needed, and the Southern Cross, a boys' boarding school, was started in 1912. A girls' school was needed, too, but its opening is an event of more recent years.

Work among the older Brazilian women started early, carried on by Miss Packard and the wives of the clergy. In spite of the Brazilian women's extremely secluded lives, long characteristic of Latin races, they were gradually won to take active part in Church affairs. The Woman's Auxiliary spread to all parishes, the women have been represented in the North American Tri-

ennial Meetings, and have contributed generously to the United Thank Offering.

Most of the world's coffee comes from the Brazilian State of Sao Paulo, and most of the growers have been Japanese colonists who, in the '20's came to Brazil by thousands. Since 1923 the Brazilian Church has reached out to them and has found them responsive. Churchmen confirmed in Japan have been discovered among the newcomers. Following the procedure for other country missions in Brazil, the Bishop or the Japanese archdeacon (a son-in-law of Bishop John Naide of Osaka) has assembled an interested group in a home and taught them, with increasing numbers, until a new mission takes form.

AT THE HALF-CENTURY MARK

A NEW chapter opened for the Church when William M. Merrick Thomas, who had started work in Brazil in 1904, and had been made suffragan bishop in 1925, succeeded Bishop Kinsolving in 1928.

Traveling thousands of miles, by train, plane, boat, bus, motor car, on horseback and on foot, preaching and teaching, starting new congregations, encouraging parochial schools, keeping a watchful eye on the material fabric of the churches so that no year goes by without new buildings or improvements, administering the educational program, he has consolidated and extended the work of his predecessor.

He is one of many bishops who took office shortly

before the depression of the early '30's seriously reduced financial support from abroad and in other ways created problems all but insuperable for a missionary bishop. As in other fields the disaster had its good side in stimulating local support as parishes and missions tried to shoulder a larger proportion.

In Brazil it postponed one activity which the Church

Growth of the Brazilian Church

Clergy

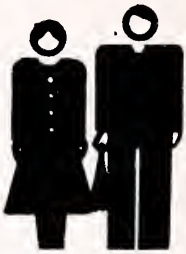
1889	7
1942	40

Missions

1889	6
1942	129

Baptized

1889	Not reported
1942	12,750



Communicants

1889	385
1942	6,026

Symbols by Pictograph Corp.

has dreamed of, almost from the beginning, and for which it is still preparing: missionary work among the Indians of the hinterland. The Church's Missionary Society was organized in 1923 primarily for this purpose. These hardy but untaught tribes people provide one of the world's most neglected mission fields. They are in great need, and little Christian work of any kind has been done among them. Some, of course, have emerged into civilization. It is said that among Thomas Mann's great-grandparents, two were Brazilian-Portuguese and Indian.

A great step forward, which Bishop Kinsolving had hoped for, was the opening of a girls' school. St. Margaret's in Pelotas has been practically self-supporting from the first, so prompt was the response of parents who appreciated Church ideals and Church surroundings for their daughters' education. In conformity with State regulations, a Brazilian woman (daughter of one of the clergy) is head of the school. Good educational standards, conservatism, and obvious loyalty to the nation have won many friends.

One useful factor in the Church's progress is the diocesan printing press, vitally important in upholding the educational emphasis. A diocesan paper has flourished for years, paying its way by subscriptions, without advertisements, and carrying Church teaching far and wide. Many other religious publications come from the press.

Happiest of all recent events, long hoped for and coinciding with the fiftieth anniversary of the first mis-

Milestones in Brazil's Progress

1500 Cabral discovers Brazil, which becomes a Portuguese Colony.

1808 A monarchy is established.

1889 September. Lucien Lee Kinsolving and James W. Morris arrive.
November. Republic is declared.

1893 George W. Peterkin, Bishop of West Virginia, makes first visitation in Brazil.

1899 January 6, Mr. Kinsolving becomes first Bishop of the Brazilian Episcopal Church.

1900 William C. Brown opens a Theological School.

1904 William M. M. Thomas arrives.

1907 General Convention makes Brazil a missionary district.

1912 Southern Cross School (first called *Escola Diocesana*) begins in rented quarters in Porto Alegre suburbs. Enrollment in 1942 was 342.

1917 Church of the Mediator, Santa Maria, achieves self-support and becomes an independent parish—the first of several within the next few years to attain this goal.

1923 *O Estandarte Christao,* a small monthly diocesan magazine begins publication on a press given by the New York Woman's Auxiliary.

1928 Bishop Thomas, Suffragan since 1925, succeeds Bishop Kinsolving. (Resigning because of ill health, Bishop Kinsolving died in 1929.)

1934 St. Margaret's School for girls is established in Pelotas. Enrollment in 1942 was 147.

1940 Athalicio T. Pithan becomes Suffragan Bishop.

sionaries' arrival, was the consecration of a Brazilian bishop, Athalicio T. Pithan, suffragan, assisting Bishop Thomas in a field now too large for one man's care.

In Trinity Church, Porto Alegre, Bishop Thomas as consecrator was assisted by Efrain Salinas y Velasco, Bishop of Mexico, representing the Latin American episcopate in North America, and A. H. Blankingship, Bishop of Cuba who, as a Virginian, strengthened the long-established ties between that diocese and the Brazilian Church. Coming from a Church family, educated at Southern Cross School, experienced as a teacher there and prepared for the ministry at the seminary in Porto Alegre, Bishop Pithan was for several years rector of the Church of the Crucified at Bagé before he became bishop.

The Brazilian Church continues to show marked progress in three points that have characterized it from early years; a native-born ministry; a large and increasing measure of self-support, by which a number of missions have become parishes; constant improvement in the material fabric of the churches. It would be a dull year indeed that did not see new or improved buildings for church or school.

THE CHURCH IN THE LAND OF THE FUTURE

The Church in Brazil looks to the future. Tasks still to be achieved, as outlined by Bishop Thomas include:

Renewal and reinforcement of spiritual life in all congregations.

Determined effort to reach more communities and more people with the Christian message in spite of reduced appropriations and a limited staff of workers.

More adequate instruction of all the Church people, through the spoken and written word, putting into their hands and homes the Bible, the Book of Common Prayer, the Hymnal, and new Church publications.

Christian instruction for the young people in diocesan and parochial schools.

Extension of the Brotherhood of St. Andrew to all congregations, so that every clergyman may have a group of laymen to aid him in the spiritual work of teaching and evangelizing.

Coöperation of the Woman's Auxiliary and of all women in all departments of the Church's work.

Emphasis on the part laymen have in the affairs of their congregations, financial and other, and training them for their duties.

Long-continued Church activity in Brazil, for which American Church people have felt some measure of responsibility has developed in the North a feeling of greater interest, greater sympathy, certainly of greater familiarity with fellow Churchmen in Brazil than with those of other South American countries. It must be true, also, that the work of North American Churchmen in Brazil these fifty years has commended the northern republic to its big brother in the South. Good Neighborliness should develop with all the more freedom where it is aided and supported by Churchmen of the two countries.

MORE ABOUT BRAZIL

Suggestions for Further Reading

Good Neighbors by Hubert Herring (New Haven, Yale University Press, 1941, 381 pages. $3). Brazil and seventeen other South American countries. A stimulating book by a man who stands high, perhaps the highest, in his field.

Latin America by William L. Schurz (New York, Dutton, 1941, 378 pages. $3.75). "A solid book," says Hubert Herring, "but page after page his recital will carry the reader along."

Latin America by Preston E. James (New York, Lothrop, 1942, 908 pages. $6. Also student edition, $4.50). Part II is about Brazil. Written from an unusual viewpoint with emphasis on geography.

Pageant of South America by Anne M. Peck (New York, Longmans, 1941, 405 pages. $3). Includes good chapters on Brazil.

Seven Keys to Brazil by Vera Kelsey (New York, Funk, 1941, 314 pages. $3). An informing book, written with "outstanding freshness," said the New York Times.

Brazil in Capitals by Vera Kelsey (New York, Harper, 1942, 326 pages. $3.50). Travel book written around the capitals of Brazil's twenty States.

Six Great Men of Brazil by Vera Kelsey (Boston, Heath, 1942, 63 pages. 40 cents). Written for children but won't hurt adults. One of a series on New World Neighbors.

Brazilian Adventure by Peter Fleming (New York, Scribners, 1934, 412 pages. $2.75). Some serious students raise their eyebrows at this book of a young journalist who deflates all pompous explorers.

I Like Brazil by J. E. de Harding (New York, Bobbs, 1941, 335 pages. $3). An American business man's travel book.

Brazilian Sketches by R. Kipling (New York, Doubleday, 1941, 115 pages. $2). Yes, Kipling. Seven essays collected from magazines. Color, motion, sounds, smells, reported by an expert tourist.

Public Libraries will welcome your inquiry for books on Brazil; some on this list may be borrowed from the National Council Library. Prices listed were furnished by the various publishers and are subject to change.

Gendreau

Porters carrying sacks of caffee in Santas, the greatest coffee port of Brazil. Each bag weighs about 132 pounds. Here is lacated St. Mark's Church.

St. Margaret's School for Girls, Pelo

The Southern Cross School, Porto Alegre, (below) is the foundation stone of the Brazilian Church's trained leadership. Goal of this leadership was reached in consecration of a Brazilian (above right) as Suffragan Bishop (see page 20). Indispensable adjunct is the diocesan press (above left) which publishes diocesan paper and many religious books and pamphlets.

Visitations to country and mountain missions (bottom) involve all modes of transportation — river boats and busses (top) and horseback (center) and the endurance of real hardships — impassable roads and difficult fords.

BUILDING THE CHURCH *Around the World*

A new pamphlet series describing achievements, policies, and problems of the Church's work against a background of the contemporary scene. Each pamphlet includes special picture section, map, reading list, handy table of important dates.

Eden of the Americas 15c
(CARIBBEAN)

Land of Contrasts 15c
(MEXICO)

Under the Southern Cross 15c
(BRAZIL)

Beyond the Eight Horizons 25c
(CHINA)

OTHER VOLUMES IN PREPARATION

THE NATIONAL COUNCIL PROTESTANT EPISCOPAL CHURCH • 281 FOURTH AVENUE • NEW YORK, N. Y.